c, dissimilar molecule, and atoms unformed and unqualified, otherwise than by magnitude, figure, and motion, to be the principles of bodies, and cashiering forms and qualities (as real entities distinct from the matter), resolve all corporeal phenomena into mechanism and fancy. Because, if no real entity can come from nothing, nor go to nothing, then one of these two things is absolutely necessary, that either these corporeal forms and qualities, being real entities distinct from the matter, should exist before generations and after corruptions, in certain insensible atoms originally such, according to the Anaxagorean doctrine ; or else, that they should not be real entities distinct from the matter, but only the different modifications and mechanisms of it, together with different fancies. And thus we have made it evident, that the genuine Atomical physiology did spring originally from this principle of reason, that no real entity does of itself come from nothing, nor go to nothing.

xxix. Now we shall in the next place shew, how this very same principle of reason, which induced the ancients to reject substantial forms and. qualities of bodies, and to physiologbe atomicaliy, led them also unavoidably to assert incorporeal substances ; and that the souls of men and animals were such, neither generated nor corrupted. They had argued against substantial forms and qualities, as we have shewed, in this manner, that since the forms and qualities of bodies are supposed by all to be generated and corrupted, made anew out of nothing, and destroyed to nothing, that therefore they could not be real